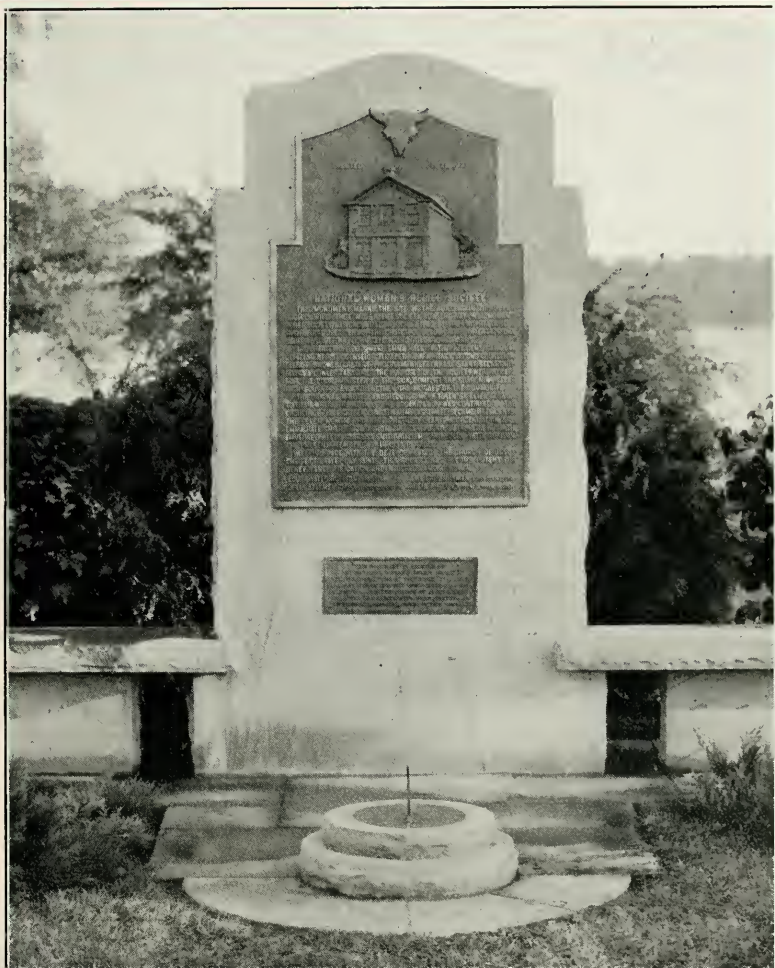


# Millennial Star



**The Relief Society Monument, Nauvoo, Illinois**  
*It commemorates the origin of the Relief Society.*

(See page 162)

# THE SONGS OF THE PIONEERS

*By Elder A. Leslie Derbyshire.*

The Pioneers sang the stirring songs

That my grateful soul reveres:

Sing me the songs that these great men brought,

The songs they sang as they toiled and fought,

The Songs of the Pioneers.

Than this there's no more thrilling melody in all the world,

*The Morning Breaks; the shadows flee; Lo! Zion's standard is unfurled.*

When rumour and falsehood and cruel guile

Cast their sharp and poisonous spears,

When angry words are quick to start,

Sing me the songs that will calm my heart,

The Songs of the Pioneers.

Though torn with strife and passions I shall swiftly be made whole

*By—School Thy Feelings, O my brother, Train thy warm impulsive soul.*

In the days to come, when my falt'ring soul

The long, hard journey fears;

When such dark shadows reach my door,

Sing me the songs that I hunger for,

The Songs of the Pioneers.

Though dark my heart, 'twill swell with faith to hear,

*Come, Come, ye Saints, no toil nor labour fear.*

Sing me the songs that stir my soul

As my journey's end appears;

When the ebbing days flow swift and fleet

Sing me the songs that will make them sweet,

The Songs of the Pioneers.

For these songs will help me greet Thee with a calm and tranquil grace,

*O my Father, Thou that dwellest In the high and glorious place!*



# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*"When ye are in the service of your fellow beings ye are only in the service of your God."*—Mosiah 2: 17

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## IMPORTANT ANNOUNCEMENT

As this issue of the "Star" goes to press, Mission authorities have decided to postpone the Centennial conference from May 15-17 to the August Bank holidays, July 31-August 1-2. Reason for the change is a cablegram from President Heber J. Grant, who contemplates a visit to Britain this summer for the Centennial occasion. Further details will appear in next week's "Star."

## THIS WEEK'S COVER—

Marking the site where the Relief Society was organized 95 years ago by the Prophet Joseph Smith, the Relief Society Monument in Nauvoo, Illinois, is featured on this week's *Star* cover. It was on March 17, 1842, that the Prophet met with a few of the leading women of the Church in an upper room of his store in Nauvoo and there formulated the plans for this great women's organization, which now numbers more than 72,000 members in all parts of the world.

The monument was dedicated on July 26, 1933. It overlooks the Mississippi River, which can be seen in the background of the picture.



## WOMEN'S PLACE IN THE CHURCH

By AMY BROWN LYMAN

ONE of the most important inspirational movements inaugurated by the Prophet Joseph Smith was the official recognition of the women in the Church. When the Church was only twelve years old the women were given an organization which furnished opportunity for self expression, for the exercise of their humanitarian instincts, and for spiritual and intellectual development.

This was especially remarkable because it came at a time when there were no women's clubs, or patriotic societies and only a few sewing circles here and there; when women had no standing anywhere in the world; when married women passed under the tutelage of their husbands and had no property rights, could not hold property, and could not spend their own wages without the husband's consent; when they had no legal rights in



**The Relief Society General Board**

*To-day they direct the activities of 72,000 members.*

their own children; when they could not testify in a court of law even though they could be convicted of a crime by that same court; when no woman anywhere in the world could vote; and there was only one college in the United States which would admit women students.

In 1840, two years before the Relief Society was organized, when three American women came to London as delegates to the anti-slavery convention, there was deep concern among officials of the conference as to what to do about the matter. It was almost unthinkable that these women should sit in a convention with men. It was even hinted that they must be forward, arrogant females. Upon the arrival of the women, who were headed by the gentle Quakeress, Lucretia Mott, and after a day's debate, it was finally decided that they might sit in the convention hall, but it must be in a balcony behind a curtain or screen where they could hear the discussion but could not be seen.

It is interesting to note in passing that ninety-six years later, on December 3, 1936, in the great English Parliament,

a women member, Miss Horsburgh, who had been selected to do so, very eloquently moved that a humble address be presented to His Majesty the King thanking him for his gracious speech from the Throne.



**Amy Brown Lyman**

The story of the women's Relief Society of Latter-day Saint Church, its organization, growth, and present-day position, is related in this interesting article by Sister Amy Brown Lyman, who is first counsellor in its General Presidency. At the present time she is also consulting advisor for women's auxiliaries in the European Missions and the first to represent the general presidency in Europe. Proof of the high position the Relief Society holds among women's organizations is shown in the positions which Sister Lyman alone has held in the National Council of Women of the United States. At various times she has served as auditor, secretary, and third vice president. Last Autumn she attended the International Council of Women in Dubrovnik, Yugoslavia as one of the official delegates of the United States National Council.

Ninety-five years ago (March 17, 1842) the Relief Society of the Church of Jesus Christ of Latter-day Saints was organized by Joseph Smith, who was accompanied to the initial meeting by John Taylor and Willard Richards. There were present on this occasion eighteen women who had been specially invited to attend and who thus formed the charter membership.

In our mind's eye we can picture those women on this occasion. They must have been filled with wonder, hope and expectation, for this was a real innovation. And as we see them walking through the streets of the young and flourishing city of Nauvoo, situated on the banks of the great Mississippi River, or sitting in this organization meeting, we observe that they are dressed in full skirts reaching to the floor, tight bodices with long sleeves, with such outer wraps as mantuas and paisley shawls, with straw or shirred silk bonnets trimmed both outside and inside with flowers, and with black or white mitts on their hands.

The Prophet explained the object and aim of the Relief Society as follows:

To manifest benevolence irrespective of creed or nationality; to care for the poor, the sick and unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of women's activities and conditions; to foster love for religion, education, culture and refinement; to develop faith; to save souls; to study and teach the Gospel. By these objects and aims we realize the founder had in mind a preventive, constructive welfare and educational programme for the society.

Joseph Smith then gave instructions on how they were to proceed with their work. And these instructions were necessary, for these women had never preached or prayed in public and had no experience whatever in organization work. He

recommended to them that they conduct all meetings according to Parliamentary proceedings.

At this early meeting employment was featured and plans were made for an exchange of labour. There was much work for the Relief Society even in those early days. There were such problems as unemployment, housing of new residents, sickness (due to the prevalence of Malaria), and transportation.

The Nauvoo Relief Society women a few years later became the Pioneer women of the Great Plains, now without regular meetings, but filled with the spirit of their work and carrying it on individually, for there was plenty to do on those perilous journeys. They were brave and courageous and more than willing to help blaze the trails across the great American desert to found an empire in the West.

As Pioneer life in Utah developed into village life, in each town and hamlet there was established a local unit of the society.



**Louise Y. Robison**

*General President, National Women's Relief Society.*

On its fiftieth anniversary, the membership was 25,300; on its seventy-fifth, it was 45,339; and on its ninety-fifth, it is 72,093. From the small beginning the Relief Society has grown until to-day it circles the globe. It has branches in forty-four of the forty-eight states of the Union, in Canada, in Mexico, in most of the European countries, in Asia Minor, South Africa, and the Pacific Islands. In all there are 744 branches and the present membership is 72,093.

The organization carries forward two great programmes; namely, Welfare and Education. In its welfare work the society belongs to the family group, devoting its efforts to family work in all its phases. It seeks the promotion of normal life for the family and the community. Its aim is family protection, family conservation, and when necessary family rehabilitation.

In its educational activities the society has inaugurated a programme of adult education which is featured in weekly meetings held in its 744 branches, with the entire membership of the organization—72,093 women—participating. The programme is uniform throughout the organization, so that on a given Tuesday of the month the same lesson is being taught in all the branches throughout the world, in thirteen languages.

On this, the ninety-fifth birthday of the Relief Society, let all the members join in the expression—all honour to the Prophet Joseph Smith, first for recognition of women, and secondly for his faith in women as demonstrated by his willingness to give them opportunity.



## BEHIND THE MASK

*By Ramona W. Cannon*

MARY WEST sat in church, feeling very much alone. True, she was a little awed by the orderly procedure, the studied intonations of the clergyman, the atmosphere of reverence. She looked aloft at the choir boys. A pretty picture they made in their white surplices—yet so remote! Almost as remote they seemed as heaven—and God!—and the throngs of people surging daily through the London streets! Not one of all these ever got close to a person's heart. They left you alone, imprisoned in a solitary world of your own.

Mary glanced across the aisle at a white-haired woman with a young-looking face. A proud profile!

In spite of that, Mary felt herself drawn toward this woman. She had looked at her many times in church, hoping that she would look at Mary in turn. Mary had told Stephen about her at tea-time. "She looks frozen enough; but still, though you would never suspect it, I feel that that woman has a heart, and a warm heart too."

"Why don't you speak to her and find out?" asked her husband.

"She would probably give me back a frozen face if I did. Anyway, why don't you speak to the people in this block of flats we live in? I venture you don't know the name of a single family, and we've lived here three years."

"Oh, yes I do. Smith!"

"However did you know?"

"The mail from No. 9 was delivered here by mistake one day."

"Oh, I knew there was a reason. I almost made a mistake myself this morning."

"Never! not you?"

"Oh yes, I did."

"What was it?"

"You remember the old lady upstairs who walks with a cane?"

"Yes."

"I saw her on the sidewalk again. She looked so familiar I almost forgot myself and spoke to her."

"Why didn't you?"

"I was afraid she would be so surprised she might drop her



**Ramona W. Cannon**

For the past two years, Sister Cannon has directed the activities of the Relief Society's 54 branches in the British Mission. The accompanying story relates in an interesting manner, some of the Relief Society's weekly activities, the opportunity afforded for all members to take part, and the influence it exerts in their daily lives.

cane and break her leg."

After a moment Mary asked, "How does one ever make any friends in London?"

"You *are* lonesome, aren't you?" Stephen put his arm around his wife.

"Of course, and so are you, and so are others."

Stephen, who read at every opportunity, replied, "They say the Greek actors used to wear masks. Sometimes I think that everyone in London wears a mask."

"You are right. And don't you long to know what is going on behind the masks? I would love to ask people what they like to read, or where they went on holiday last summer, and if something didn't happen there that was secretly wonderful and precious. Things like that always happen to me on holidays, that make me understand life and people—and maybe God—a little better."

Stephen kissed his wife, and said, "I had hoped we would find friends in London through my work. But it hasn't turned out so."

"I know. Oh well!—at least I can talk to the children as they come home from school. They let you in on their secret thoughts, and their thoughts are beautiful when children are truly themselves. Then there are the street market women, too, where I shop for bargains. You wouldn't guess how interesting they are!"

Mary had a severe illness which kept her in hospital for some months, after which she went home to her parents in the country for a long visit.

London, when she returned, seemed more desolate than

ever. One morning the monotony was broken by the sound of the knocker on the door. Mary answered in a hopeless mood, to find a vital, pleasant young man who introduced himself as a Latter-day Saint missionary.

"What are you doing in London?" she asked. "We believe in God. Why don't you go to China?"

"Because, madam," he answered with an American accent, "the God to whom we wish to introduce you, is as foreign to many Christians as to the Chinese."

"Whatever do you mean by that?" asked Mary. "Come in, I think I should like to talk to you."

After two hours the young missionary left, and Mary went at her belated housework thinking with awe and reverence of a personal God who had revealed Himself to human flesh in these days, and who had spoken words of truth—old truth, half forgotten, or not understood by man, and new truth so stimulating that she tingled with the joy and hope it brought to her. How good it was to know of a warm, friendly God, who opened up to you vistas of progress and glory that would make every step of this life's journey a golden experience, as well as the aeons of future time!





Mary and Stephen went to visit the Church of the Latter-day Saints. They found a welcome there—a friendly handclasp—people who seemed interested in them.

Mary was invited to attend the women's Relief Society. She went the following Tuesday evening. A sweet-faced woman was standing at the door, greeting the members as they arrived.

"I think I recall seeing you last Sunday," she said to Mary. "I am Sister Blake. I hope you will enjoy the meeting. We buried Sister Stanton a fortnight ago. She has been our Relief Society president for ten years, and a grand woman she was as ever lived. But we are still fortunate. A very nice lady has been coming to our meetings for seven months now. And she has been a member of the Church for five months. We all hoped she would be our new president and surely enough, she is going to be so. Let me present you to her."

It was too late for an introduction, as the meeting was called to order at that very moment.

Mary could scarcely believe her eyes when she looked up and saw the beautiful woman she had so often admired in the old church, presiding over the meeting. Something within her leaped as she noticed that the old mask of coldness was gone. There was nothing frozen about the face now. It glowed with warmth, humanity, and sweetness.

"That's what I thought she was like," Mary half-whispered to herself triumphantly. "I just knew it. All she needed was an opportunity to drop that mask in church. And here in this environment she has found her opportunity."

**I**n a rich cultivated voice Sister Howard announced the opening exercises. The second song was: "To Use the Gifts Thou Gavest Me," and the president announced that the words had been written by a Latter-day Saint woman.

It gave Mary a sense of elation to feel that women did something in this new church and that their work was prized. She was greatly impressed by the sentiment expressed in the lines: "To use the power day by day I may alone possess, To stir some other heart I know, to find its happiness."

After the song, Sister Howard rose to her feet. "Before we take up our regular lesson," she said, "I should like to have a sort of family discussion. I believe that if we all have a uniform idea of the function of the Relief Society, its purposes, and the duties of the officers and members, we shall avoid misunderstandings and difficulties. Plato wrote about an ideal republic. Let us talk about an ideal Relief Society. Will you please express your thoughts freely."

"Its different branches should co-operate and function together as perfectly as the human body does, with its feet and its arms and its brain," said one bright-looking woman. "That means that every committee must be absolutely dependable. The officers must do their part; the visiting teacher theirs. The class leaders must be thoroughly prepared, and must be present. The class must come with the lessons prepared as well."

"We have lessons in theology, social service, literature and teacher's topics," said another member. "I suggest we have

*(Continued on page 173)*

THURSDAY, MARCH 18, 1937

EDITORIAL

THE MOTHER'S INFLUENCE

The highest ambition of any mother is to rear a family of noble, successful, righteous children. And, in addition, the Latter-day Saint mother is ambitious to have her children live in strict accord with all the ideals and standards of the Church of Jesus Christ.

Often it is the mother who whispers into the ears of her children those words of faith, inspiration and ambition which stir to outstanding accomplishment.

"And when was there awakened in your soul the ambition to be a public speaker?" the great orator was asked.

"With my widowed mother, in my childhood," he replied. "I walked in the darkness to hear a great speaker deliver a great oration. As I took my place as usual at her knee that night after the meeting, with light from the fireplace shining in her eyes she looked into my face, as it seemed to me, with the eyes and countenance of an angel. As she ran her fingers through my hair again and again and said, 'I wonder if the people will ever turn out in such great numbers to hear my boy speak?'"

"It was at that moment that my mother lighted within my soul a desire, yes, an ambition, indeed a burning determination to be a speaker. It was then and there that into my soul came a fixed, a soul-stirring resolution and to myself I said, 'They will!'"

Great is the influence of the mother. The wiser and more far-sighted she is, the more capable and ambitious, the more righteous, the more spiritual minded, the better it is for the child.

The great scholar and inventor Michael Pupin, outstanding professor of Columbia University, is a notable example of what a man, surrounded with obstacles almost insurmountable, can accomplish when he is richly endowed by nature and in addition has the help, encouragement and inspiration of an unusual mother. The long-distance telephone was made possible by the inventions of this great man and the radio is due largely to his genius.

In his boyhood Michael Pupin surmised that reading, writing and arithmetic were methods of torture that had been devised by the teacher in order to punish students, especially boys who had appointments with their chums and playmates.

"But," says the inventor, "my mother soon convinced me that I was wrong. She would say, 'My boy, if you wish to go

out into the world about which you hear so much, you must provide yourself with another pair of eyes; the eyes of reading and writing. Knowledge is the golden ladder by which we climb to heaven; knowledge is the light which illuminates our path through this life and leads to a future life of everlasting glory,'" How

Golden Ladder  
to Heaven

closely these words approach those of the Prophet Joseph Smith, "The Glory of God is Intelligence."

Later, when he observed a change in the boy's attitude towards study, the teacher was so much astonished that he fancied a miracle has occurred. The mother told the teacher that in a dream, inspired no doubt by the mother's constant planning for her boy, a messenger pointing to her, said: "Daughter, your boy will soon outgrow the village school. Let him go out into the world, where he can find more brain food for his hungry head."

She told this story to the teacher in the presence of her son. It was like a message burned into his soul. His whole being was made to glow with ambition. The mother's words stirred him to swift and successful action.

When the teacher selected this boy to give the recitation at their annual celebration the success of the boy Pupin was overwhelming. The great inventor writes, "My Mother Cried for Joy mother cried for joy," Heaven bless those mothers who, after helping, encouraging and inspiring their sons, cry for joy when they achieve unusual successes.

To train the mothers so that they shall exert on the lives of their sons this same fine influence and awaken within them the stirring and stimulating ambition that swelled the heart of Michael Pupin,—this is an aim of the Church.

When at the age of 15 this young man left Serbia, the land of his birth, and started for America, he assured his mother that, "with her blessing and God's help" he would certainly succeed. His promise was realized, that he would return rich in rare knowledge and honour.

Women seem sometimes, under extremely trying conditions, to be blessed with unusual faith, to have a remarkably clear insight into the things divine. In everlasting bronze on the Seagull Monument "Erected in Grateful Remembrance of the Mercy of God to the Mormon Pioneers" is shown the hardy Pioneer discouraged and beaten because of the scourge of the grasshoppers and the crickets. But not so the Pioneer woman. With one child in her arms and others clinging to her skirts she has her face turned heavenward. And as she looks she sees the flocks of gulls appearing. They gather up the crickets, they destroy the grasshoppers, the crops are saved!

Back of practically every missionary is a mother or a wife or a sweetheart whose soul is aglow with faith. These women, so strong in inspiration and faith, are making unbelievable sacrifices that the Truth, the restored Gospel of Jesus Christ, might be preached to all the people in all the world as Jesus commanded. While this task is great, yes enormous, nevertheless, where there is faith as a grain of mustard seed, where there is faith like the faith of the women of the Relief Society, nothing seems impossible. With such remarkable women as mothers mighty generations of men one after another will be produced and the Gospel will be preached and it will be preached effectively to every nation and kindred and tongue and people and then will come again our Lord and Saviour, Jesus Christ.

—RICHARD R. LYMAN



## LEAVES FROM MY JOURNAL

BY PRESIDENT WILFORD WOODRUFF

*Editor's note: One of the principal sources from which early Church history was compiled was the elaborate journal kept by President Wilford Woodruff, who presided over the Church from April 7, 1889, until he died in his ninety-second year on September 2, 1898. Early in life President Woodruff acquired the habit of making a daily record of his experiences and observations. From his journal were selected some of the most interesting of these missionary experiences and these were compiled into a volume known as Leaves From My Journal.*

*Beginning with this issue, the Millennial Star will present the account of President Woodruff's missionary labours as they are recorded in Leaves From My Journal. Each instalment in itself tells a complete story. Together they form a fascinating saga of missionary life in the early days of the Church.*

## CHAPTER 1.

I SPENT the first years of my life under the influence of what history has called the "Blue Laws" of Connecticut.

No man, boy or child of any age was permitted to play or do any work from sunset Saturday night until Sunday night. After sunset on Sunday evening, men might work, and boys might jump, shout and play as much as they pleased.

Our parents were very strict with us on Saturday night, and all day Sunday we had to sit very still and say over the Presbyterian catechism and some passages in the Bible.

The people of Connecticut in those days thought it wicked to believe in any religion, or belong to any church, except the Presbyterian. They did not believe in having any prophets, apostles, or revelations, as they had in the days of Jesus, and as we now have in the Church of Jesus Christ of Latter-day Saints.

There was an aged man in Connecticut, however, by the name of Robert Mason, who did not believe like the rest of the people. He believed it was necessary to have prophets, apostles, dreams, visions and revelations in the Church of Christ, the same as they had who lived in ancient days; and he believed the Lord would raise up a people and a church, in the last days, with prophets, apostles, and all the gifts, powers and blessings, which it ever contained in any age of the world.

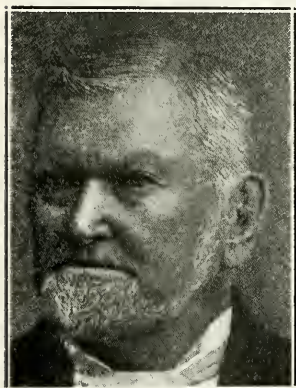
The people called this man, the Old Prophet Mason. He frequently came to my father's house when I was a boy, and taught me and my brothers those principles; and I believed him.

This man prayed a great deal, and he had dreams and visions, and the Lord showed him many things, by visions, which were to come to pass in the last days.

I will here relate one as he related it to me. The last time I ever saw him, he said: "I was labouring in my field at mid-day when I was enwrapped in a vision. I was placed in the midst of a vast forest of fruit trees: I was very hungry, and walked a long way through the orchard, searching for fruit to eat; but I could not find any in the whole orchard, and

I wept because I could find no fruit. While I stood gazing at the orchard, and wondering why there was no fruit, the trees began to fall to the ground upon every side of me, until there was not one tree standing in the whole orchard; and while I was marvelling at the scene, I saw young sprouts start up from the roots of the trees which had fallen, and they opened into young, thrifty trees before my eyes. They budded, blossomed, and bore fruit until the trees were loaded with the finest fruit I ever beheld, and I rejoiced to see so much fine fruit. I stepped up to a tree and picked my hands full of fruit, and marvelled at its beauty, and as I was about to taste of it the vision closed, and I found myself in the field in the same place I was at the commencement of the vision.

"I then knelt upon the ground, and prayed unto the Lord, and asked Him, in the name of Jesus Christ, to show me the meaning of the vision. It was then made known unto me: "This is the interpretation of the vision: the great trees of the forest represented the generation of man in



Wilford Woodruff

which you live. There is no church of Christ, or kingdom of God upon the earth in your generation. There is no fruit of the church of Christ upon the earth. There is no man ordained of God to administer in any of the ordinances of the gospel of salvation upon the earth in this day and generation. But, in the next generation, I the Lord will set up my kingdom and my church upon the earth, and the fruits of the kingdom and church of Christ, such as have followed the prophets, apostles and saints in every dispensation, shall again be found in all their fullness upon the earth. You will live to see the day, and handle the fruit; but will never partake of it in the flesh'."

When the old prophet had finished relating the vision and interpretation, he said to me, calling me by my Christian name: "I shall never partake of this fruit in the flesh; but you will, and you will become a conspicuous actor in that kingdom." He then turned and left me. These were the last words he ever spoke to me upon the earth.

This was a very striking circumstance, as I had spent many hours and days, during twenty years, with old Father Mason, and he had never named this vision to me before. But at the beginning of this last conversation he told me that he felt impelled by the Spirit of the Lord to relate it to me.

He had the vision about the year 1800, and he related it to me in 1830—the same spring that the Church was organized.

This vision, with his other teachings to me, made a great impression upon my mind, and I prayed a great deal to the

Lord to lead me by His Spirit, and prepare me for His church when it did come.

In 1832, I left Connecticut, and travelled with my eldest brother to Oswego County, New York; and in the winter of 1833, I saw for the first time in my life, an Elder of the Church of Jesus Christ of Latter-day Saints. He preached in a school-house near where I lived. I attended the meeting, and the Spirit of the Lord bore record to me that what I heard was true. I invited the Elder to my house, and next day I, with my eldest brother, went down into the water and was baptized. We were the first two baptized in Oswego County, New York.

When I was baptized I thought of what Father Mason had said to me.

In the spring of 1834, I went to Kirtland, saw the Prophet Joseph Smith, and went with him, and with more than two hundred others in Zion's Camp, to Missouri. When I arrived at my journey's end, I took the first opportunity and wrote a long letter to Father Mason, and told him I had found the church of Christ that he had told me about. I told him about its organization and the coming forth of the Book of Mormon; that the Church had Prophets, Apostles, and all the gifts and blessings in it, and that the true fruit of the kingdom and church of Christ were manifest among the Saints as the Lord had shown him in the vision. He received my letter and read it over many times, and handled it as he had handled the fruit in the vision; but he was very aged, and soon died. He did not live to see any Elder to administer the ordinances of the gospel unto him.

The first opportunity I had, after the doctrine of baptism for the dead was revealed, I went forth and was baptized for him. He was a good man and a true prophet, for his prophecies have been fulfilled.

Next week: Wilford Woodruff's first meeting with the Prophet Joseph Smith.

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### BARNSELY'S STAR CONFERENCE

Throughout the British Mission, members, friends and travelling missionaries have been observing the month of March as "*Star Month*." Its purpose is to get more people acquainted with the *Star* and its wonderful message, that of the restored Gospel.

One of the most unusual ways of observing "*Star Month*" was devised by Barnsley Branch in Sheffield District. A *Star* conference was held on Sunday, March 7th, under the direction of Sister Florence Malmberg, lady missionary and president of the Mission Y.W.M.I.A. A glance at the evening's programme best reveals its originality and novelty. Titles of addresses given during the evening were taken from articles appearing in recent numbers of the *Star*, such as *The Promise is Unto You*, given by Elder Julius A. Leatham, *The Price of Contentment*, by Elder William W. Rainey and *Fourfold Culture*, by Elder Glen L. Allen. *The First Issue of the Millennial Star* was the subject of another address, given by Elder Stanford J. Robison.

Recitation of two poems from recent *Stars*, *The Choosing Hour* and *One Gift I Pray*, was given by Elder Boyd W. Woodward, and a poem written for the occasion by Brother James R. Bargh. *The Millennial Star is Calling*, was given by Sister Malmberg. As a fitting climax, the congregation sang a song composed by Brother Bargh, *Star of my Soul's Delight*.



**BEHIND THE MASK***(Concluded from Page 167)*

four class teachers, one for each group of lessons, and assign special parts to members a month in advance."

Another added, "I feel that we should always bear in mind the advice of Joseph Smith to hold one another's reputations sacred and ban gossip from our midst."

The duties of the president's two counsellors were discussed—the need of dividing the responsibilities and duties—the necessity for perfect co-operation.

"And the president?" said Sister Howard, with a warm smile. "I have been thinking a good deal about her. I invite your candid suggestions."

"She should be prompt," said a tight-lipped sister. "I like to begin on time, and close on time."

"I think she should treat everyone alike, and not have favourites," suggested a quiet, rather plain woman.

"She should be humble and inspire faith," added another.

Suddenly Mary was on her feet. She hesitated for a moment, then spoke out: "I think she should have the gift of an understanding heart. We all hunger for understanding, and such a person inspires us and helps us to be our best selves."

"You are right," said the president. "We all hunger for friends and understanding. We all need to give and to receive love."

"She knows," whispered Mary's neighbour. "Her two children were killed in a motor accident two years ago. Elder Wallace brought the Gospel to her, and she is ever so grateful."

Mary smiled understandingly for he was the same missionary who had interested her.

After the meeting Sister Howard came to Mary. "Your face seems familiar."

"Didn't we attend the same church?"

It was pleasant to have someone to talk to, and Mary chatted happily.

"Oh to be busy!" said Mary to Stephen that night. "To be wanted!—to feel friendly! I like this church. It brings one close to people, and close to God."

## NEWS OF THE CHURCH IN THE WORLD

**B.B.C. LISTENERS** will have the opportunity of hearing the description of a basketball match on Friday, March 19th, to be played at Birmingham between a team of Latter-day Saint missionaries from London, and the Hoylake Basketball Club, National champions in 1936. The commentary on the match will be broadcast at 8.15 p.m. over the London Regional programme. Members of the Latter-day Saint team are Elders O. Meredith Wilson, Edmund M. Evans,

Delos A. Rowe, Frank A. Martin, Dean W. Francis, Richard S. Tanner, and Parry D. Sorensen.

**NINETY-ONE** years of age on February 23rd, Elder Thomas W. Brockbank was honoured by friends and relatives at his home in Salt Lake City on his birthday anniversary. Elder Brockbank has twice laboured as a missionary in Britain and on both occasions served as associate editor of the *Millennial Star*.

# OF CURRENT INTEREST

**ADOPTED** by Los Angeles, California, America's fifth largest city; by Kansas City, Missouri; by St. George, Utah; and by Salt Lake County, Utah, which itself covers an area equal to that of the County of London; is a simplified plan for the naming and numbering of streets and houses. This plan makes it possible for any traveller to find any address in any city without a map or other help.

Dr. Richard R. Lyman, European Mission President, a member of the American Society of Civil Engineers, and one of the Committee of three appointed by that organization to solve just such a problem, devised this unique system.

President Lyman explained the system to members of the Home Counties Branch Committee of the Incorporated Association of Architects and Surveyors when he spoke before the group Wednesday, March 17th.

The following brief statement by Dr. Lyman, with the accompanying diagrams, explains his plan:

The theoretical layout of a portion of a city is shown in Fig. No. 1. Using a larger scale, the details of seven streets of the same city are shown in Fig. No. 2.

The general plan is to divide the city into four parts by two intersecting lines. These are represented on Fig. No. 1 by lines AB and CD which intersect at O. Parallel lines divide the city into mile and half-mile squares. Lines AB and EF are parallel lines a half-mile apart, as are also lines CD and GH. Using 1000 house-numbers per mile, there will be 500 house-numbers between CD and GH and 500 house-numbers between AB and EF. The houses are numbered east and west from the north-and-south line AB and north and south from the east-and-west line CD, with

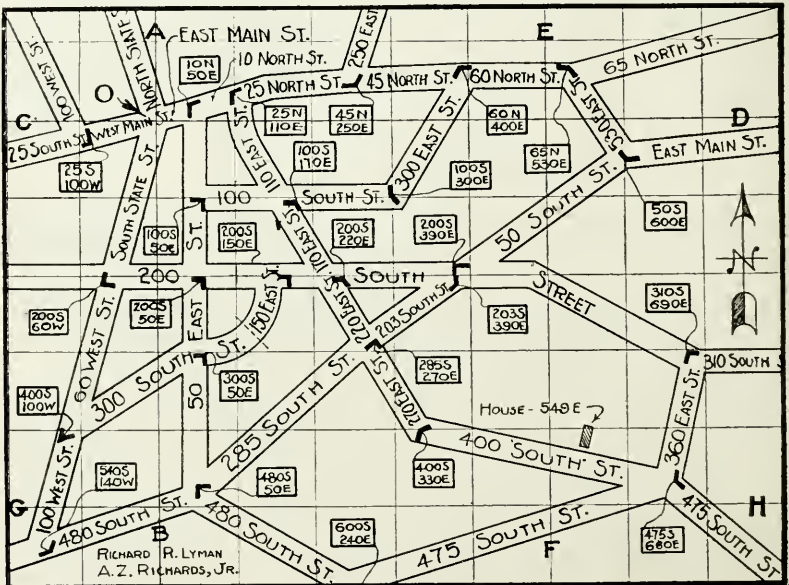


Fig. No. 1

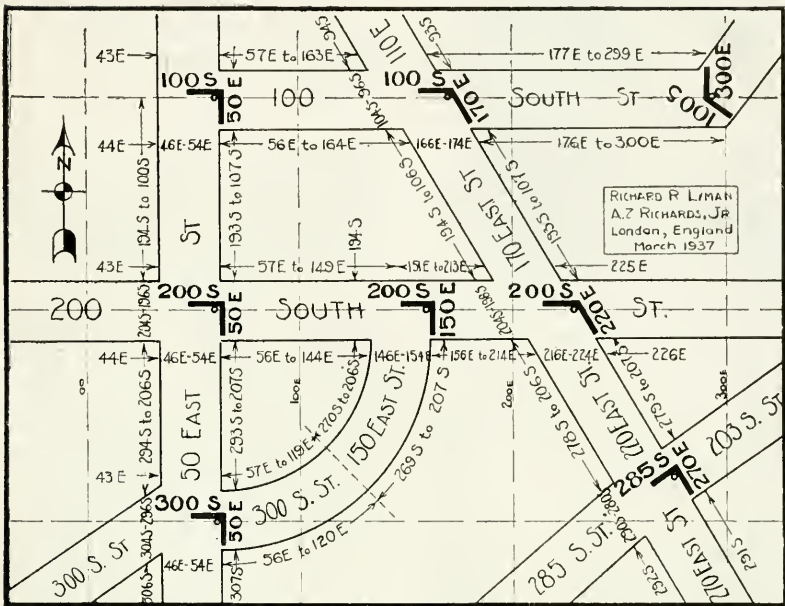


Fig. No. 2

the even numbers on the right and the odd numbers on the left side of the street when the observer is facing the direction in which the numbers increase. (See Fig. No. 2)

From the house-numbers which fall within a street, those ending in 0 or 5 are selected to designate that street. All streets are regarded as being either east-and-west or north-and-south streets.

The portion of a street between two street intersections, if that street is not parallel to a reference line, will have two numbers, as is clearly shown in Fig. No. 1. On this drawing, however, only one of these two numbers is given in the street.

Signs should be placed at all street intersections, so that a traveller at any intersection will be able to tell his location with respect to the reference lines. Street signs are shown at all street intersections in Fig. No. 1. The numbers to be placed on each sign are shown in its accompanying rectangle. Example: The street 400 South in the lower right hand corner of Fig. No. 1 has the sign "400 S" at its upper end and the sign "475 S" at its lower end. A house-number sought on this street can be found easily from either of these numbers. Suppose a traveller at street sign "10 N, 50 E" desires to reach the house whose number is "549 E" on "400 S" street.

Imagine yourself the traveller desiring to find that house. As you go along the streets notice the readings on the signs. You will probably pass the following: 25 N, 110 E; 100 S, 170 E; 200 S, 220 E; 285 S, 270 E; and 400 S, 330 E. Each sign has been a clear indication that you are travelling toward the address sought, and the last named sign tells you that you have reached the desired street.

Although numbers are given to streets to make their locations definite and easy to find, yet old and cherished names may be retained. For example, an address in London might be:

House, 1072 N  
Street 420 W Tottenham Court Road

In actual practice only the units and the tens, or 72 in this case, will appear on the house. The direction N, the hundreds, and the thousands will be given on the street sign only.



## FROM THE MISSION FIELD

### Doings in the Districts—

LIVERPOOL—Nelson Branch Relief Society sponsored a social and dance on Saturday, March 6th. Elder Parley P. Giles was master of ceremonies, and Sisters Bertha Hardacre, Ada Thorley, May Slater, and Ivy Pickles were in charge. Sixty members and friends attended.

Forty-four members and friends attended a social and dance held in Burnley Branch Chapel Saturday, March 13th. The affair, which was conducted by Sister Emma Owens, was in observance of the Relief Society anniversary.

NOTTINGHAM — Sister Elizabeth Bradley was honoured on her eightieth birthday at a district social in Derby Branch hall on Saturday, February 27th. Members from the various branches in Nottingham District participated on the programme conducted by Supervising Elder Edwin H. Lauber. Sister Gertrude Horlacher, lady missionary, presented Sister Bradley with a gift from the district.

Brother Leslie Sullivan, of Leicester Branch was recently set apart as Y.M.M.I.A. district supervisor.

HULL—Hull Branch Chapel was the scene of a "Truth and Song" series of ten meetings held consecutively from February 23rd to March 6th which were presented by the Millennial Chorus, under the direction of Elder Bertram T. Willis.

LONDON—Twenty children, all of them non-members, participated in the Luton Branch Primary conference, held Sunday, March 14th. The programme was arranged by Sister Edna Gadd, assisted by Sisters Violet Clayton and Connie Raymond. Speakers at the conference included Sister Mildred Poole, District Primary supervisor, and Elders Dudley M. Leavitt and Parry D. Sorensen. Of the 45 in attendance, 31 were non-members of the Church.

Portsmouth Branch Relief Society was organized Sunday, February 21st, under the direction of Elder Dean W. Francis, Branch president, with the following officers: Sister Emily Samphier, president; Sisters B. A. Carter and Rose Burton, first and second counsellors respectively; Sister Jane Hardingham, secretary-treasurer; and Sister Amy R. Tomes, teacher.

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### HULL DISTRICT CONFERENCE

Hull District conference sessions convened Sunday, March 14th, in Hull Branch Chapel, with President Joseph J. Cannon as principal speaker and the Millennial Chorus supplying musical numbers for all of the sessions.

In attendance at the evening meeting were approximately 160 people. Speakers, besides President Cannon, were Supervising Elder Joseph S. Wood and Elder Bertram T. Willis. District President Joseph Walker conducted.

The afternoon and morning sessions were conducted by Brother Arthur E. Ransom, first counsellor in the District Presidency. Afternoon speakers included Elders O.

Clifford Merrill, Richard G. Smith, Norman H. Roberts, George W. Shupe, Wendell C. Fowler, and President Cannon.

Elders Bryant H. Croft, Benjamin H. Glade, Leslie W. Dunn, Franklin H. Hawkins, Lee S. Manwill, and President Cannon spoke in the morning meeting.

The next conference to be held will be that of Liverpool District, which will convene Sunday, March 21st, in Burnley Branch Chapel, 1 Liverpool Road, Rosegrove, Burnley.

It will be followed by Irish District conference.

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